Marriage Ceremonies:

OR, THE

CEREMONIES

USED IN

MARRIAGES

In all Parts of the

WORLD.

Very diverting, eſpecially to the Ladies.

By *Seignior GAYA.*

Tranſlated from the Italian.

The Second Edition. *To which is Added ſome Remarks upon* MARRIAGE, Written by Mr. *Tho. Brown.*

LONDON,
Printed for *Abel Roper*, at the *Black Boy* over againſt St. *Dunſtan's* Church in *Fleetſtreet*, 1698.

UMI

THE

PREFACE.

FEW *Authors agree in the Definition of* Matrimony, Charron *calls it a wiſe Bargain, a* State, *or an honourable Conjunction; ſome greater Criticks call it a Yoak, a Communion of Evils and Puniſhments, a* Society *of Cares and Troubles. But without adhering to the* Sentiments *of the one, or the different Opinion of others that criticize upon it, I ſhall define* Matrimony *according to the Canoniſts, to be, a ſacred*

Union of Man and Woman, not to be dissolved but by the Death of one of them. Matrimonium est viri & mulieris Conjunctio individuam vitæ Societatem continens.

This is the first and most ancient State, owing its Institution to the supreme Author of Nature; and of the greater consequence, because it is the foundation of Humane Society, the Original of Families, and of Kingdoms. Prima Societas est in Conjugio, quod principium urbis, seminarium Republicæ.

Marriage *is not solemnized in the same manner every where, but the Rules and Laws of Marriages*

riages are more or leſs ſtrict, according to the Diverſity of Religion *and* Nations. *Among the Chriſtians they are the moſt ſtrict, when the greateſt part of other* Religions *to make Marriages more free, eaſy and fruitful, allow Polygamy and Divorce. Yet, among all the different Laws and Cuſtoms in the World, there is no Nation ſo Barbarous, as not to ſolemnize Marriage with ſome* Rites, Ceremonies, *and publick Rejoicings.*

This made the Author enquire and obſerve what are uſed among the Chriſtians, Jews, Mahometans *and* Idolaters, *which make up the four* Religions *that are known to the World. And*

as the Religion of the Jews *is the most Ancient, and God has been pleased in a peculiar manner to honour them with the Name of his chosen People; their Rites are first described in this small Treatise of* Marriage Ceremonies, *which is here submitted to the Judgment of the Candid* Reader, *and 'tis hoped may be to his Satisfaction.*

SOME

SOME

REMARKS

Upon the enſuing

TREATISE.

Marriage being the Port, or Haven, at which moſt of the Sons and Daughters of *Eve* deſign to touch, ſooner or later; 'tis no wonder that People are univerſally curious, to know how this tickliſh Ceremony is perform'd in other Countries. We find here at home that the firſt place in the Common-Prayer-Book that young Maidens generally dip in, is the Service for *Matrimony*. I once knew a raw Girl that cou'd readily make all the

Reſponſes in that Office, before ſhe could Anſwer to one Queſtion in her Catechiſm. Which occaſion'd her Father, who was a grave old Gentleman, to wiſh that thoſe of her Sex would take as much care to prepare themſelves for their latter, as for this their firſt end, for ſo it proves to moſt of them.

It has been frequently ſaid that *Marriage* and *Hanging* go by Deſtiny, but, for my part, I am no Predeſtinarian; neither do I believe, with the reſt of the World, that *Matches* are made in Heaven, any more than I believe that all Oxen are bought and ſold there, before they come to *Smithfield* Market. But tho' I am no admirer of Deſtiny, as I ſaid before, yet I would not have any one inferr from thence, that I believe there's no manner of reſemblance between *Hanging* and *Marrying*: For *Hanging*, with Reverence be it ſpoken, as well as *Marrying*, is per-

perform'd by tying a Knot, which Death only diſſolves, and then they agree too in this particular, (which is more ſuitable to the occaſion of the Book) that all civiliz'd Countries in the World obſerve different Faſhions in one no leſs than the other.

The Roman Catholicks make a Sacrament of *Matrimony*, and in conſequence of that Notion, pretend it confers Grace. The Proteſtant Divines don't carry Matters ſo high, but ſay this ought to be underſtood in a qualified Senſe, and that *Marriage* ſo far confers Grace, as generally Speaking it confers Repentance, which every body knows is a ſtep to Grace.

It muſt be confeſs'd on all hands, that *Marriage* is the moſt ſerious Action that a Man can engage in, and therefore we ought to think of it, as we do of our Latter End,

with Fear and Trembling. For this reaſon, I cannot endure to hear people paſs their ill-natur'd jeſts, upon ſo holy an Ordinance. If it is a Man's good fortune to meet with a good Wife, he ought to date his happineſs in this World from that very Moment; and if ſhe proves not as he deſires, he ought to look over the Catalogue of his Sins, and interpret it as a Viſitation, or at leaſt to take it patiently. For my part commend me to that Gentleman, who having married a Lady of an extraordinary Capacity, never complain'd of his fate, nor made his Spouſe uneaſy, but honeſtly thank'd God, that now he had a hole to put his Head in.

The Ladies that read this Book, will find ſufficient reaſon to thank Providence, that they were born in ſo good natur'd an Iſland as ours is, where the Preliminaries to Marriage are nothing near ſo

moroſe

moroſe and ſevere, as they are in ſome places in the World. To give an inſtance of this, our Author tell us, *p.* 61. *among the Sabrians* (a ſort of Mungril Chriſtians, that live on the Confines of *Perſia* next *Turkey*) *the Parties meeting together at Church, the Miniſter makes the Bride ſwear before the Women, that ſhe is a Virgin.* As ill an opinion as the World injuſtly entertains of our Females, I am very well ſatisfyed that there are above Forty Thouſand Conſcientious Wives, within the Bills of Mortality, that would have loſt all, before they would have taken ſo raſh and inſnaring an Oath. How is it poſſible that a Woman ſhould poſitively ſwear to an imaginary thing, which may be loſt (the Lord knows how) between ſleeping and waking? This I am ſure of, that no Husband, was ever a jot the ſecurer, for preſcribing arbitrary and Unlawful Oaths.

Yet

Yet as great a hardſhip as this may ſeem to be, it is nothing in compariſon, of what hardſhips are practis'd in ſome Countries, even after the Nuptial Ceremonies are performed. Thus we find *p.* 53. *that among the Greeks, if the Women find in the Bed the next day any Signs of a loſt Virginity, they make a great Feaſt; but when that is wanting, they ſay nothing, the Bridegroom ſending back the Bride to her Relations and Friends.* The ſame in Human Cuſtom, is likewiſe obſerv'd by the *Perſians*, as the Reader may ſee, *p.* 73. *by the* Moors *of* Morocco, *p.* 82. *the Inhabitants of the Kingdom of* Fez, *p.* 83. *by thoſe of* Algiers *and* Tunis, *p.* 88, *by the* Spaniards *who retain this Cuſtom from the* Moors, *p.* 22. *and lately by the* Jews *in* Barbary. As for the latter I don't wonder at it, to find ſuch an uſage among them becauſe they were ſtiff-necked people, that was always demanding

manding Signs, and Tokens, nor among Infidels and *Mahometans*, but that any Chriſtans that are happily freed from the Levitical Bondage, ſhould ſtill hanker after the old ſuperſtitious Leaven, is Matter of the greateſt aſtoniſhment to me. I cannot but reflect with Horrour, how many Ladies in *England* that now Live comfortably with their Husbands, and are bleſſed with a numerous iſſue, had been Shamefully diſcarded and ſent home, if ever ſuch an unrighteous Faſhion as this had got footing among us. It ſeems to argue a great deal of Cruelty in the Men, that they ſhou'd reliſh no pleaſure but what comes at the expence of their deareſt Conſorts. But it is my daily Prayer, that Providence will protect the Free-born Women of *England*, from ſuch bloody minded Husbands.

But tho' the greateſt part of the World, are ſo extravantly fond of Vir-

Virginity, yet we find there are some People that have other Notions of things. Our Author p. 97. acquaints us, *that when one o* Conchin *Marries, whoſoever he is he may not lie with his Bride th first Night but is obliged to give he to a* Bramino, *who lies with her, an that they believe this to be a favour and a good Omen.* I hope thei Pariſhes in this Country are no of a large extent, otherwiſe th Prieſt has more Work upon hi Hands, than he will go throug with, unleſs he keeps a Curate c two to relieve him, when Marr ages come in thick. The holde forth of our Conventicles, affe to be thought great pains-take and really deſerve the Name, f their Bands will teſtify for the both in the Dog-days, and out the Dog-days, that they Swe exceedingly. But, Alaſs, what this, if conſider'd in the ſame Sca with the drudgery, that the Prieſts undergo in their Miniſtr

have often wonderd that the Popish Clergy that ſtand up ſo ſtiffly for the divine Right of Firſt fruits, don't Troop in Shoals to this Kingdom, when they Voluntarily pay ſuch an extraordinary Tribute to the Church.

'Tis obſervable, that in moſt Countries of the World this Ceremony is perform'd by the Prieſthood, who, if they equally pretended to the power of *Looſing*, as they do to that of *Tying*, they would have more Buſineſs upon their hands than they cou'd well diſpenſe with. Only in *Turkey*, married People are joined together by the *Cadey*, or Civil Magiſtrate, and here in *England* in *Oliver*'s time by a Juſtice of Peace; the Reaſon alledg'd for it then was, that none was ſo well Qualified to Marry others as he, who, by his Office was Impower'd to lay people by the Heels, and put them into the Stocks.

As

As I have already taken Notice, *Virginity* is reckon'd ſo Eſſential to *Marriage* in ſeveral Countries, that the poor Bride is Inhumanly diſmiſs'd, and ſent home to her Relations, if ſhe be found defective in that particular; but, in this Author we ſhall find, that all the World is not of this Humour, in *Pegu*, p. 101. *the King, and thoſe of the Greateſt Quality, lye not the firſt night with their Wives, but admit others, and pay them bountifully that will give themſelves the trouble.* With all due reſpect to our Women be it ſpoken, I humbly conceive that one half, at leaſt, of the married Men in this Kingdom, if they would ſpeak their minds freely, muſt do their Wives this Juſtice, as to own that they ſav'd them this Porter's drudgery, as a Monarch (not inferiour to *Solomon* for Wiſdom) rightly call'd it. Our Neighbours of *Scotland*, before they came to be civiliz'd, uſed

uſed to lie the firſt night with the Bride, their Vaſſal, but now they have flung up ſuch a troubleſom piece of State, and make their Tenants drudge for themſelves.

We rail at the Church of *Rome*, and not without reaſon, for exacting implicite Obedience from her Sons; but, alaſs, what ſignifies it to take a few Articles upon the Credit of the Prieſt; but to take a Wife, as our Author tells us they do in *Muſcovy*, and other places, without ſeeing her once, or knowing what Defects ſhe may have, is ſomewhat hard upon the Subject. Heaven be prais'd, that here in *England* we are not forced to buy a Pig in a Poke; nay, there are ſome married Men in the World, that were as intimately acquainted with their Wives before Marriage, as ever they were after. See now what it is to live under a free Govern-

vernment, and to have *Magna Charta* on one's ſide.

To conclude theſe Reflexions, it is my hearty Advice, That all unmarried Perſons wou'd chuſe themſelves proper Spouſes by the firſt Opportunity, in order to recruit thoſe Numbers that have been deſtroy'd in the Wars, and not ſuffer their Talents to lie buried in a Napkin, for which they muſt ſeverely Anſwer one Day. And as for thoſe that are Married, the beſt way they can take as I preſume, is to live as eaſy as they can, and following the good Counſel of *Hobſon*, the Carrier, ſo to manage themſelves, as not to tire before their Journeys end.

PART

PART I.

Chap. I. *The Rites obſerved in the Marriages of the* Jews.
Chap. II. *The Cuſtoms and Ceremonies of the* Roman Catholicks.
Chap. III. *The Cuſtoms of the* Lutherans.
Chap. IV. *The Cuſtoms and Ceremonies of the* Calviniſts.
Chap. V. *The Rites and Cuſtoms, of the* Greeks.
Chap. VI. *The Rites and Cuſtoms of the* Abyſſins.
Chap. VII. *The Ceremonies of the* Copticks.
Chap. VIII. *The Rites and Ceremonies of the* Sabeans.
Chap. IX. *The Ceremonies of the Chriſtians of* Cholchis, Mengrelia, *the* Georgiam, Cireaſſians, *&c.*

Part

The Contents.

PART II.

THE *Rites observed in the Marriages of the* Mahometans.

PART III.

THE *Customs and Ceremonies observ'd in the Marriages of the* Idolaters *and* Pagans.

Mar-

Marriage Ceremonies.

PART I.

CHAP. I.

The Rites observed in the Marriages of the Jews.

THE *Jews* ordinarily marry their Sons at Eighteen Years of Age, according to the Laws of the *Talmud*, and sometimes sooner to prevent Incontinency; their Daughters may be married as soon as they have compleated Twelve Years and a Day.

When

When the Marriage of two Perſons is agreed, many of the *Jews* both Young and Old get together in ſome covered place, where the younger take every one in their Hands an Earthen Veſſel. The Marriage Contract is audibly Read, and Notice given of the Day of Marriage, and it is alſo declared that the Party which ſhall not ſtand to what is Agreed, ſhall pay the other ſo much as is concerted betwixt them. Afterwards they wiſh all Happineſs to one another, and then the young *Jews* throw their Veſſels on the Ground, concluding the breaking of them foretells good Fortune and Plenty. When they go away, there is one at the Door, that gives every one a Glaſs of Wine to Drink, and ſometimes Confits. He that is to bleſs the Marriage takes a Glaſs of Wine, which he Bleſſes, and having taſted it, gives it to the married Couple to Drink, who after-

afterwards go not abroad for Eight days, during which many young Men visit the Husband to divert him, and be merry with him.

The Woman is obliged to wash her self in cold Water the day before the Marriage, and she is put into Bath by the Women, who make a great noise, that every one may know she is to be a Bride. Many of these Women Sing and Dance in her presence, but that Levity is not approved among those in Years. The Bridegroom sends to the Bride the Matrimonial Cincture, or Girdle, with a Gold Buckle, the Bride sends the like to him only with this difference, that the Buckle is Silver.

The Wedding-day, the Bride is dress't according to her Condition, *i. e.* as richly as she can, after the Fashions of the Country; then

then ſhe is conducted by Women who Sing before her into a Chamber where her Head is dreſſed very finely, while other Women Sing and Dance in her preſence, to make her chearful, they eſteeming theſe Ceremonies very acceptable to God. When the Husband is to receive the Benediction publickly, four Young Men carry a Canopy into ſome publick Place, or Garden, where the Solemnity is to be performed.

The Bride-groom accompanied with his Friends, and the Bride on the other ſide with many Women, and Inſtruments of Muſick meet under the Canopy, and then every one ſays, *Bleſſed be he that cometh:* The Bride-groom walks three times round his Bride, and takes her by the Hand, then the Company throw Corn upon them with that ſaying in the Scripture Phraſe; *Creſcite & Multiplicamini, Encreaſe and Multiply.*

In

In ſome places with Corn, they throw alſo Money, which the poorer *Jews* pick up. During this Ceremony, the Bride holds the Bride-groom by the right Hand, and it is neceſſary ſhe turn her Face to the *South*, for the *Rabbies* have left this writ in the *Talmud*; That if the Bed be ſo placed as to look to the *South*, there ſhall be many Children. The *Rabbi* which joins them takes a Glaſs of Wine, and rehearſing the Prayers that are in the *Mahzor*, after he has taſted gives to the maried Couple to Drink. If the Bride be a Virgin, he gives her a narrow Glaſs, if a Widow, one wide, and the *Rabbi* receiving from the Bride-groom a Gold plain Ring, calls ſome Witneſſes and ſhewing it to them, asks if it be Gold. Then he puts it on the Brides ſecond Finger, and Reads aloud the Contract of Marriage; after takes another glaſs full of Wine, and giving thanks to God that the

new married Couple have plighted their Troth, he gives it them to drink again: The Bride-groom having drunk, caſts the Glaſs with all his force againſt the Wall, or Ground, that it may break in memory of the Deſtruction of *Jeruſalem.* In ſome places they lay Aſhes on the Bride-groom's Head in memory of the *Temple* Burnt, and for this very cauſe, he wears a Black Cap on his head, as they do who are in Mourning.

The Bride has a Black Cap too on her head, to ſhew they are both afflicted for the deſtruction of the *Temple*, even in their greateſt Rejoicings. The married Couple are led to a Banquet, where being ſat, the Bride-groom is obliged to Sing a long Prayer the beſt he can, and at the ſame time, an Egg and an Hen dreſt is ſet before the Bride. He preſents her a ſmall piece of this Hen, and pre-

preſently the Gueſts, as well Men as Women, ſcramble for the reſt, and tear it in pieces with their hands, whoever gets the greateſt ſhare is reputed the moſt fortunate of the Company; ſo they ſnatch from one another with Out-cries to make the new married merry. As for the Egg, which is raw, it is thrown in ſome ones Face, and if there happen to be a Chriſtian preſent, he is not ſpared. This Egg is preſented firſt to the Bride, that it may be ominous for her bearing Children, as eaſily as the Hen her Eggs. After theſe Diverſions, the Table is ſpread with good Meat, and then they forget the *Temple* and *Jeruſalem*. When they have Eat, they Dance the Wedding Dance, inſtituted (as they ſay) by God himſelf. The moſt Honourable Perſon takes the Bride-groom by the Hand, he another, and ſo the reſt, till they all join in the Dance. The chiefeſt among the Women likewiſe

takes the Bride, and they join as the men, ſo that the Dance is very long and confuſed. The Wedding continues ſome times Eight days, but it is expreſly forbid the *Jews* to invite any Chriſtian, becauſe they believe the good Angels flee their Company, and that the bad ones follow them.

The

The Ceremonies uſed in the Marriages of the Chriſtians.

CHAP. II.

The Cuſtoms and Ceremonies of the Roman Catholicks.

Poligamy, or the uſe of many Wives, is common among the Infidels, but ſo ſtrickly forbid the Chriſtians, that they can have only one Wife on pain of Death, and ſhe they muſt marry in the Church, and before the Pariſh Prieſt, or Curate. All other Marriages contracted are declar'd Invalid and Clandeſtine, and the Iſſue eſteemed Baſtards,

and alſo diſabled Succeſſon. The Ceremonies in the Marriages of the Church of *Rome* have been preſcribed by *Councils*. That of *Trent*, for the preventing Abuſes, annulls all Marriages nôt ſolemnized before the Pariſh Prieſt of one of the Parties, and therefore according to the Decrees of the Roman Church, as ſoon as they have reſolved a Marriage, the Prieſts of thoſe Churches to which the Pariſh are obliged to make Publication three *Sundays*, or Feaſts next enſuing, that all the Pariſhioners having notice of the intended Marriage, may declare to the Prieſt, if they know it, any lawful Impediment.

When no Cauſe appears to hinder the Marriage, they are both taken by their Parents to the Brides Pariſh Church, where they mutually promiſe Marriage before the Prieſt, who asks if they are content to be Married, and if not ingaged before to others. This Cere-

Ceremony is only a preparation, and a pledge to receive the Sacrament of Marriage, for which no one can be releaſed but in the Biſhop's Court, which condemns either party in Coſts and Damages, and to a Fine, that will depart from it.

In ſome Biſhopricks after the Marriage is reſolved, they make ſolemn Promiſes before the Publication in the Church.

The day before the Marriage, the betrothed after Confeſſion go to receive the Communion, and the day following are conducted to Church, where the Prieſt when he has asked their Names and Surnames, demands of them if they are content to be married, if they have made no ſolemn Vow or Promiſe of Marriage to others, if they engage to Love and live Faithfully to each other? When all theſe Queſtions are anſwered in the Affirmative, he Bleſſes the Ring and Thirteen pieces of Mo-

ney, which he gives to the Bride-groom.

The Bride-groom firſt puts the Ring on the fourth Finger of the Bride, ſaying, with the Prieſt, *With this Ring I thee Wed*, and then giving her the Money, goes on, *With my Goods I thee Endow*; ſhe anſwers with ſome Complement directed in the Ceremonial, and afterwards the Prieſt takes them by their Hands, ſaying to them, *Et ego conjungo vos in nomine Patris, & filii, & ſpiritus ſancti*, Amen. After which he ſprinkles them, and all the Company with Holy Water.

After the Nuptial Benediction, the new married aſſiſt at the Holy Sacrifice of the Maſs, each holding a lighted Candle with which they go to kiſs the Crucifix, and preſent Bread and Wine to the Prieſt, according to the ancient uſage of the Church. If they were never married before, two of their neareſt Relations holds

a

a cloth over their Heads while the Prieſt recites the Prayers.

When the Maſs is ended, the Prieſt preſents the Church Regiſter to the new married, that they may ſubſcribe the Act of Matrimony which he has drawn up; after that, they all return in the order they came. At Night, before they go to Bed, the Prieſt Bleſſes the Bed it ſelf where they are to Conſummate their Matrimony.

In moſt parts of *Italy*, the Marriage Contract is not made in the Church, but only before the Prieſt; then making the uſual Publications, they are married at Noon with great Ceremony, or before Snn riſe, without pomp or any Ceremony, the Bride being led to Church by her own Father, if alive, or her next Relation.

When a noble *Venetian* marries a day is appointed for giving the Ring to the Bride, whom they call the new married Wife, and the

the Function is performed in her Houſe in the preſence of many other Nobles, their Relations and Friends that come hither, and are invited to an Entertainment. After this, they formerly uſed to let the Bride be ſeen uncovered in a *Gondola*, adorned with the richeſt Jewels, but now ſhe is to be ſeen in the *Corſo* and in publick places with other Ladies, her Face cover'd with a Veil, and led by the Bride-groom who may be freely with her in her Houſe, and then they receive the Sacrament at Church, and ſo conſummate the Matrimony; when the Bride's Houſe is open, and they have dancing the greateſt part of the Night.

The *Sicilians* uſed heretofore to make the Contract, and receive the Nuptial Benediction in their own Houſes, and only received the Sacrament at the Death of one of them, but that is forbid by the Council of *Trent*; the Brides likewiſe

wiſe went on Horſe-back through the City in great Pomp and Train, but that cuſtom is laid aſide ſince the invention of Coaches. Now after the Articles of Marriage are ſigned, the Bridge-groom may converſe freely with his Bride, and ſometimes they live many years in the ſtate of Matrimony without the Offices of the Church. At the Marriages of the Country people they Dance very much, and there is always a great number of Gueſts, Relations and others, for they are obliged to regale the new married, when they have been entertained three times. Their Feaſts are with back't Meats and Rice-milk.

In *France* the Bride-groom, attended by his Relations and Friends, goes to wait upon the Bride at her Houſe, to conduct her to Church. He goes firſt betwixt two of his kindred, and is followed by all the young Men, who walk two and two together, the

the married Men preceding in the Ceremony. The Bride comes after dreſt in her beſt Apparel, having on her Head a little Crown of white Flowers, or Pearls, and in ſome places they appear with their Heads bare, and their Hair hanging down. Two of her neareſt Kindred lead her by the Hand, and ſhe is followed by all the Maidens invited to the Wedding, in the ſame order as the young Men before, every one having a little Crown like to that of the Bride. All the other Women then follow according to the nearneſs of their Relation, and the Proceſſion ends with a Servant of the Bridegroom, or Bride, who carries the Bread in one hand, and the Wine in the other, which the new married are obliged to preſent in the Church. They return then from the Church in the ſame order they went, only they mutually change thoſe who lead them thither.

In ſome Provinces, as ſoon as they are returned home from Church, they have an Entertainment, and all their Kindred, Friends, and Gueſts bring their Preſents, and lay them in a large Baſin that ſtands before the new married People, the Violins and other muſical Inſtruments playing briskly; in others, they make their Preſents the day after the Marriage, and in ſome again it is not cuſtom to preſent at all.

The Bride-groom ſits not down to the Entertainment with his Fiends, but ſtands behind the Bride, who is in the moſt Honourable place, he being obliged to ſerve Her, and ſee every thing accommodated for Her in the beſt Diſpoſition and Order. After the Feaſt he leads her to Dance, the young Men and the Maidens continue Dancing, while the married Men and Women after a convenient time attend the new married Couple to the Chamber where they

they are to lye. The Bride uſes ſome Entreaty before ſhe ſuffers her ſelf to be undreſt, but after a little reſiſtance, pretending to ſubmit to force, is delivered over to the Bride-groom to conſummate the Marriage, and to gain, as they call it, her Dowry: In ſome places the poor Bride has not the liberty to go to Bed when ſhe pleaſes, becauſe they teaze Her firſt very much, and oftentimes after ſhe has been lead about all Night, they give her in the Morning to her Bride-groom, who pays ſome Money to the Bridemen for Her.

The next day the new married receive the Complements of all their Relations and Friends, and likewiſe of their Neighbours, to whom it is cuſtomary to make ſome Entertainment. At *Paris* the Bride receives the Viſits dreſt, and upon her Bed, and by Candle Light only; but now the greater part of Perſons of Quality

lity there, privately marry in the Night, and without any Ceremony.

The *Spaniards* uſe in a manner the ſame Rites as the *French* and *Italians*, but have beſides a cuſtom which they retain from the *Moors*, who were a long time maſters of their Country, to expoſe to view the morning after the Marriage, out of a Balcony or Window, the Sheets in which the new married lay, to teſtifie the Bride's Virginity, calling it in their Language, *La verginidad de la mucher.*

Formerly the *Germans* married none but thoſe of their own Nation, to keep themſelves free from the Intereſts of other People. They married not their Daughters till arried to a competent Age, and their Young Men were backward enough in their Amours, from whence it came that the Children of two grown Perſons and ſtrong in their perfect

perfect Age, were large and roburſt. They obſerve ſtill not to marry their Sons but to Women that are Luſty, Vigorous, and likely to bread Children well. The Rites and Ceremonies of their Marriages are like thoſe of other Nations in *Europe*. Only they have this ſingular among them, that the Young Women which are marriageable, wear at the Marriages of their Companions, Crowns of Gold or Flowers, which are not uſed by others. All the Gueſts make ſome Preſent of a Jewel or Money, either Gold or Silver, which Offerings are put into a Baſin, ſet near the Bride, who ſits among the Women at Table, and this is always attended with ſome words of excuſe. There are alſo ſome free Marriages, where rich Perſons are at all the expence, and others, where every one pays for himſelf, and theſe Entertainments laſt at leaſt three days, during which time,

time, the new married are attended by great numbers of Perſons, inſomuch that an *Artiſan* ſhall have oft-times more than Sixty of his own Rank that ſhall bear him company, for the more he has, the greater Reputation it gives him. Perſons of Honour and Quality uſe to give the next morning after the Conſummation of the Marriage, their Bride a chain of Gold, or ſome other Jewel, in recompence for her loſt Virginity, and this *Regale* or *Preſent* is call'd *Morgengal*, becauſe they give it as ſoon as they riſe.

If any Woman marries a Man after ſhe has been enjoyed by him, ſhe goes early to Church without any Muſick, and ſometimes, eſpecially in the Country, all the Neighbours having Crowns of Straw, accompany her and the Bride-groom to Church. In many places the Bride is obliged to renounce all the Rights of her Fami-

Family, which is done by throwing Straw into her Parents Houſe; and if the Bride cries not when ſhe is married, that gives ſuſpition of her Chaſtity; ſo to prevent ſuch a cenſure, many uſe Art to make Tears come.

The *Franconians* obſerve in their Marriages to have the Bridegroom walk betwixt two Perſons, Drums and Trumpets going before, and the Relations and Friends follow him two and two to the door of the Church, where they ſtay and wait the coming of the Bride; before whom ſome ſingers walk with many Maidens, and after her follow a great number of Women wearing long Mantles of black Cloath, which are faſtened about their Necks by Silver Button, and contract Marriage in the preſence of the Prieſts according to the uſage of the *Roman Church*.

In *Poland*, and eſpecially in the Countries of *Pruſſia*, *Samogithia*

thia and *Lithuania*, the young Women do not marry before the Age of Twenty Four Years, or at leaſt not before they have wrought with their own hands Cloath and Garments to preſent every one that attends their Bridegroom to Church. When the Father ſeeks a Wife for his Son, he conſiders neither Beauty nor Fortune, but only her Manners, whether ſhe be of an agreeable Age, if ſhe has a body likely to conceive and bear Children. Having found ſuch an one, ſhe is taken away by ſome of the Bridegroom's Kindred, after which they apply for the Father's conſent to compleat the Marriage. Theſe people retain ſtill many Relicks of Pagan Superſtitions; for in the Functions or Ceremonies of Matrimony, they make the Bride go three times round the Fire, then ſit down, waſh her Feet, and with that Water ſprinkle the Bed, and all the moveables that

that belong to the new married Couple. They anoint the Bride's mouth with Honey, cover her Eyes with a Veil, and so lead her blindfold to all the Doors of the House, which she must strike with hig Right Foot. They throw Wheat, Rye, Oats, Barley, Rice and Beans at the Doors, saying, That the Bride shall never want any of those Grains if she continue to be devout in her Religion, and takes care of the Affairs of her Family. That done, they take the Veil from before her Eyes, and have a Banquet; but at Night, when it is time to go to Bed, they Dance and cut off her Hair, then some of the Women wrap her Head in a white Linen Cloath, which she may wear till she have a Son born, for till then she is called a Girl. Lastly, she is taken to her Chamber, where after being jocularly Pinched and Beat, they deliver her to her Bride-groom, who they give to eat Goat or Bear stones together,

together, inſtead of Sweats-meats and other Delicacies, which they are of Opinion, help Procreation, and therefore in their Marriage Feaſts, they have no Fleſh of any Creature that was Gelt.

In the Iſland of *Goa*, the Chriſtians that marry, never ſee their Brides but at Church, and without ſpeaking to them. When ſhe gives leave, they go with a Prieſt to her at her own Houſe, where they make a Solemn Promiſe of Matrimony. After this the Bridegroom may viſit her, but he is not ſuffered to be alone with her. Indeed there are ſome, who will not be content to ſee their Brides in Church, where they know they are artificially Dreſt and Painted, therefore go and obſerve them at home, to view them better, and it is the cuſtom that after they are married, they never paint nor dreſs fine more. The matrimonial Offices are ordinarily performed after Noon, and then they go

to

to Church in great Splendor. The Bridegroom ſhall be ſometimes attended by Eighty or an Hundred men on Horſe-back, all Fine and Glorious, beſides the Relations and Friends of both parties who aſſiſt there. The Bride is likewiſe accompanied with other Women and many Litters, and in their little Coaches full of her Relations or Friends. She is lead by two of her neareſt a-kin, as her Husband is by two of his: When married, they are brought home in the ſame order, with the ſound of Trumpets, Cornets, and other muſical Inſtruments, every one as they paſs by throwing Flowers, ſweet Waters, and Confits upon them, which are gathered up by the Servants that wait on them. When they are at the door of their Houſe, the new married enter with their Friends and neareſt Kindred, thoſe which ſtay behind, are thanked for the Honour they have done them, who

who out of Gallantry ride up and down in the Streets, and have tilting with Lances of light Canes (being very skilful at throwing them) combating with Oranges and Lemmons in fight of the new married, and others that get into the Belconies to ſee the Diverſions. That done, they all light from their Horſes and are taken into a Ground-room, where they are Treated with all ſorts of Fruits, and Sweet Meats, and Wines. After they have taken their Leaves, the Entertainment of the Relations begins, which never laſts long, becauſe it is the cuſtom in theſe Countries to go to Bed before Sun-ſet. The new married without other Ceremony retire to the Chamber provided for them.

The *Sclavonians* of the *Republick* of *Raguſa* join not in alliance but with Perſons of their own Rank, *i. e.* the Noble with the Noble, inſomuch, that a Gentleman

man cannot hope for a Citizen o
Stranger, becauſe he may no
bring into his Family ſtrang
Blood leſs Noble, which woul
be to debaſe it. Therefore th
number of noble Families is ſ
leſſened, that there are ſcarc
Twenty or Twenty Five that hav
the Government of their public
Affairs. However, if any of th
Nobility deſires for the intere
of his Family, or for any othe
end to take a Foreigner to Wife
provided ſhe be Noble, and of th
Country which extends from *Za*
ra to *Cattaro*, and not otherwiſe
he may do it, and if ſhe have Tw
Thouſand Ducats of Gold for he
Portion. As to the Marriages i
the Country, they are thus regu
lated by a Decree and particula
Law, that have aſſigned a Thou
ſand Ducats of Gold for th
young Man, but that is not ſtrict
ly obſerved, for there are many
Fathers give their Sons Four, Five,
Six, nay, ſo many Thouſand Du-
cats

cats as may anſwer the Portions of the Wives they Marry. They make theſe Proviſions in ready money, and a man is not allowed to ſee his Miſtreſs before the Contract be Eſtabliſhed, having then free Liberty to viſit her, but before their Marriages are actually Solemnized they make no Preſents. When a young Woman is married, ſhe may wear Silk for a Month to diſtinguiſh her from others, that wear only Cloath, and the Ladies after Marriage are obliged always to wear at the Feaſts a Cap lin'd with Red, to diſtinguiſh them from Tradeſmen's Wives.

The *Flemmings*, and their Neighbours, are very ready to Marry with Strangers, upon any Overture: But among them it is a thing of the greateſt ſhame and reproach for a Young Man to marry an Old Woman, or an Old Man a Young Woman. The common people never ar-

rive to marry a Gentlewoman, nor does one that is Noble ever marry a Commoner, and it is never ſeen, as in *France*, that a Maſter marries his Maid, or a Lady her Servant. Then Gentlemen diſtinguiſh in their eſteem the oldeſt Daughters, though they make them all equal in their Fortunes, and often refuſe their eldeſt, when they would be glad to Marry any their other Daughters.

CHAP.

CHAP. III.

The Cuſtoms of the Lutherans.

THE *Lutherans* have their Marriages celebrated in the Church after the manner of the *Romaniſts*, and go thither in great Pomp and Solemnity to receive the Matrimonial Benediction from one of their Prieſts or Miniſters. In * *Argentina*, and the Country round about, when any Young Man makes Love, he declares his Affection to his Miſtreſs by Letter, or ſome other way, after which he goes at Night with ſome of his Friends, and a great number of Torches to give her a Serenade; and this being continued two or three Nights, if ſhe looks not out at the Balcony, he may be ſatisfied his Gallantry is not accepted, and that he ſhall not ſucceed; but if ſhe appear, he may then go and diſcourſe her

* Argenrina *is the capital City of* Alſatia *in* Germany, *commonly known by the Name of* Strasburgh.

in an Evening, but in the presence of her Servants. When the Marriage is agreed, if the Trumpets sound on *Mondays* and *Wednesdays*, they give notice of a Marriage, and at break of day, and that it is of a Tradesman, for those days are peculiar to them, and the Gentlemen and Ladies are married on the other days of the Week. There are also some free Marriages, where all the expence is defrayed by the new married, when in others every one pays his share.

In *Saxony*, when one of Quality marries, the Young Gentlemen, with the Ladies of the Neighbourhood, go without being invited to the Wedding-Feast, which he is obliged according to the custom of the Country to prepare plentifully. The Gentlemen strictly observe not to marry with Tradesmens Daughters, or those of the Commonalty, how rich soever they are, because that brings

a

a diſhonour upon their Families, and if any one without conſidering his Quality marries a Commoner for her Fortune, he runs a riſque, beſides the Infamy, of being killed by the other Gentlemen.

Among the *Goths*, *Swedes* and *Danes*, many Ceremonies are uſed in their Marriages; for after the Parents of the Young Lady are informed of the Qualities of him that ſeeks her in Marriage, the Father preſents her to him in theſe Words. *I give you my Daughter to be your Wife, to honour you, to take part in your Bed, to have the Keys of your Houſe, and the third part of your Goods, moveable and unmoveable.* Then they add other Religious Ceremonies, attending the Bride to Church the day appointed with a great number of Torches, from which hang little Cords and Silk Ribbons of divers colours.

When the Bride is to be given to her Husband, ſhe goes to a Bath in Company of ſeveral Women, thoſe of her own Age goes before here, and carry in this Proceſſion, Veſſels of Beer or Wine Cinnamond, Sugar and Cakes for their Refreſhment and Entertainment. When they come out they have all Garlands of Flowers, and only the Young Women Supp with the Bride. The Gentlemen marry not, but with thoſe of their own Quality; and among the common People, the Parents and Friends preſent the Bride with a Pigg, Sheep or Cow, and the Bride-groom with a Colt, Dog, Cat, or Gooſe.

In * *Livonia* when the Bride is lead to Church, ſhe appears with a Crown on her Head of Silver Gilt, and very High, and all the Women and Maids walk before cover'd over in Mantles and long red Veils gentilely Dreſt.

* Livonia *is a great Province of the Kingdom of* Poland.

CHAP.

CHPA. IV.

The Cuſtoms and Ceremonies of the Calviniſts.

AFter the Ceremonies and Cuſtoms of the *Lutherans*, follow thoſe uſed among the *Calviniſts* of *Geneva*, the *Dutch* and others of that Opinion:

When the Parties have conſented to marry, they joyn Hands, and plight their Troth before one of their Miniſters, and at ſuch meeting, it is uſual to make them Drink. He that Officiates takes two Glaſſes which he receives from them, mixes the Wine out of one into the other, and gives the Bridegroom's Glaſs to the Bride, and Hers to Him; after which the Bridegroom puts the Ring on his Bride's Finger. But before they Marry, the Miniſter ought to publiſh in the Church the Banns of Matrimony three

Sundays ſucceſſively, to know if there be any impediment, and after this publication they have a Liceneſe from the firſt Syndick of the place to marry. Then the Bride goes to Church with her Relations and Friends, wearing a Garland of Flowers on her Head, and a Noſe-gay ſtuck in her Breſt, led by two young Men of her neareſt Kindred, attended by Virgins that follow, with the reſt of her Relations, Friends and Gueſts. When ſhe comes out of Church ſhe is led to her Husband's Houſe by her neareſt Relations. The Widows that Marry have not the Garlands of Flowers on their Heads but only the Noſe-gays, and are led by other Widows, their Coſins or Friends.

The Inhabitants of *Friſia* formerly ſought not after Riches, only a Beautiful and Virtuous Woman, and of the ſame rank, ſo that often a Gentleman that was

* Friſia *is* Frieſland *in* Holland.

was rich Married a young Woman without Fortune, and only valuable for her Beauty and Vertue. Now they ſeek for Riches and high Birth, as well as other People. The Bride goes to Church with a Crown on her head, a great number of young Girls going before her; they Marry after the manner of the other *Calviniſts*, and the Office being ended entertain thoſe invited. Among them only the Relations preſent the new Married, who eſteem themſelves obliged according to the value of the Preſents. All day they dance in the Bridegroom's Houſe, to divers Inſtruments of Muſick; the next day the Bride appears with her Head covered, and gives all her Gueſts a glaſs of Wine to drink, or other Liquor, to ſignifie ſhe is become Miſtreſs of the Family. All the *Hungarians* are of Opinion that he who marries not a Virgin, ſhall never have Happineſs in his

Marriage, therefore they ſcarce ever marry Widows, whoſe Condition is odious to them. Beſides, if after Marriage they know their Wives have been in Love with others; they not only looſe their Affection, but that often makes them reſolve their Death.

The great Perſons in *Hungary* Marry their Sons very young, and oft from the Cradle conclude their Alliances, for the maintaining Friendſhip; and when their Sons are arrived to an Age to conſummate the Marriage, they are obliged to obſerve what their Parents have contracted for them, to prevent diſguſts of very fatal conſequences.

In *Scotland* the Lords of Towns and Boroughs had a Right to lie the firſt night with the Bride, their Vaſſal, but that is now out of uſe, and the new Married buy it of by a Summ of Money, to which end they have a Law aboliſhing that Priviledge.

The

The *Iriſh* ſeldom Marry but with *Verba de Futuro*, and almoſt never with *Verba de Preſenti*, whence Separations are frequently ſeen for the ſmalleſt cauſes, the Husband ſeeking a new Wife, and the Wife another Husband, ſo that a certain and true Marriage is not to be known during Life. Hence ariſe Controverſies about the Poſſeſſions of their Eſtates, Murders and Mortal Hatreds. The Women that are turned off and forſaken, go to thoſe eſteemed Witches, who they think are able to make the new Wife barren, or bring upon her dangerous Maladies. The Women preſent their Lovers with Bracelets of their own Hair. The *Iriſh* that inhabit the Mountains, marry their Daughers ſoon after they are paſt Ten or Twelve Years of of Age.

CHAP.

CHAP. V.

The Cuſtoms and Rites of the Greeeks.

WHen the *Greeks* marry, the *Bride* is obliged to let her *Husband* ſee what her Fortune is; and the *Bridegroom* to do the like; and this in the preſence of many *Relations* and *Friends*; the *Men* ſitting about a long Table, the *Women* on Benches raiſed behind it, like an *Amphitheatre*. When the *Bride* receives the Preſents from the *Gueſts*, and their *Relations*, ſhe ſits with a Gilt Crown on her Head, in the midſt of the *Ginecco*; that is, the *Womens Chamber*. All that are there, after they have drunk *Malmeſie*-Wine, and eaten ſome Sweet-Meats, go to take the Air, and return at Night to Supper; and the *New-Married* lie together, without other Publication in the *Church*,

Church, as the *Roman Catholicks* uſe. The next Day, if the *Women* find in the Bed any Signs of a *Loſt Virginity*, they make a great Feaſt; but when that is wanting, they ſay nothing, the *Bridegroom* ſending back the *Bride* to her *Relations* and *Friends*: And if the *Magiſtrate* be a *Turk*, he is engaged by ſome Preſent, not to force him to keep her. Thoſe *Greek Women* that marry any *French-man*, *Italian*, *Spaniard* or *Turk*, are Excommunicated for ſome time; that is, not admitted to Acts of Communion; but they may, in the mean time, be preſent at the Offices of the *Church*.

The *Tranſilvanians* and *Wallachians* take the *Young Women* by Force from their *Relations* Houſes, and do not marry them till after they are deflower'd: And alſo repudiate them, and are divorced, for the ſmalleſt Cauſes.

When

When a *Moſcovite* will marry his *Daughter*, he chuſes a *Young Man* to his own liking, to whom he offers her, with a Portion. If he accepts her, the *Father* treats with his *Relations*. The *Young Man* may not ſee his *Miſtreſs*, before the Day of Marriage; but his *Relations* earneſtly enquire if ſhe have any Infirmity. The *Mother* of the *Bride* makes the ſame Enquiries of him. The *Wedding Day* the young People are plentifully entertained before married together with their *Relations*, and the *Prieſt*, and then go to *Church*. As ſoon as they are there, the *Prieſt* asks for ſome Bread, according to Cuſtom; and when he has it, performs the Offices of Joining them. He ſpeaks firſt to the *Bride-room*, and demands of him, *If he will marry that young Woman there preſent?* If he anſwer, *Yes*; he asks farther of him *Whether he will treat her ill in Words and Deeds?* To which the

Bride

Bridegroom anſwering, *No*; he demands of the *Bride*, *If ſhe will marry him, govern his Houſe, and be always faithful?* When ſhe has anſwered, *Yes*, they have both Crowns of Wormwood ſet on their Heads, and he gives them the Benediction. Then he drinks their Healths in a Gilt Wooden Cup, in which the *New-Married* likewiſe drink; and the Cup is thrown to the Ground, and broke, and trod on, with Imprecations by the *Bridegroom*, *Let them be ſo trampled on, and confounded, that maliciouſly endeavour to create Ill Will, and do ill Offices betwixt us.* The *Moſcovites* bear great Reſpect to their *Wives*, as long as they are well pleaſed with them; but when they are diſpleaſed, upon very light Occaſions they are divorced, and repudiate them; as they may do for Barrenneſs: In which Caſe, the *Husband* having continued ſingle Six Weeks, may afterwards marry again. *Widows* may

may marry a Second Time; but the Third brings their Vertue in queſtion.

CHAP. VI.

The Cuſtoms and Rites of the Abiſſines.

THE Schiſmatical *Chriſtians* of the Kingdom of the *Abiſſines* have many Wives; and every one marries at pleaſure, without Scruple. The Men are obliged to preſent their Wives, inſtead of receiving Portions with them. The Ceremonies uſed in their Marriage are theſe; The Bridegroom and Bride ſit before the Church-door, while three Prieſts walk three times round them, ſinging *Alleluja*. Then they cut off ſome of their Hair, which they dip in Water ſweetned with Honey; then lay the Bride-

ridegroom's Hair on the Bride's
ead, and hers on his Head, and
rinkle both with Holy Wa-
r. After this Ceremony, they
ave a great Feaſt, and attend
e New-married home, where
ey are ſhut up a Month. When
e Wife goes abroad, ſhe has her
ace covered with a black Veil,
nd that ſhe wears ſix Months,
nleſs ſhe be ſooner with Child.
ome others uſe the ſame Cere-
nonies, and alſo Incenſings; and
e Prieſts diſcourſe to the New-
Married, of the Indiſſolvableneſs
f Matrimony; and then give
em the Communion, and Bleſ-
ng.

CHAP.

CHAP. VII.

The Ceremonies of the Coptick

WHen the *Copticks*, who a Schiſmatick *Chriſtian* the Native Inhahitants of *Egyp* Marry, the Friends and Relation of the Bridegroom firſt wait upo him, then the Bride, and then to Church, where they are Ma ried, having many Torches, an Lighted Candle, ſinging all th Way Hymms in the Language the Country, and ſtriking litt Ebony Tables with certain Ham mers of Wood, which, amon them ſerves for Muſick. Thi Ceremony is ordinarily after th Mid-night Prayer, or, as the *Ro man Catholicks* ſpeak, *Matten* Being come to Church, they tak the Bridegroom into the Choir where the Men ſit, and the Offic is ſung, and the Bride is ſet a mong the Women. Then th

Prieſts

Prieſts and People begin ſome Prayers, with Hymns, which laſt a long time; and towards the end he that officiates, goes near the Bridegroom, reads to him three or four Prayers, and ſigns him with the Signs of the Croſs at the beginning and end of every one; then makes him ſit down on the Ground, his Face turned to the Eaſt, and holding a Silver Croſs over his Head, he holds it there till the Prayers are ended.

While this is done in the Choir, the *Sacriſtan* having placed a Seat without the Choir, makes the Bride ſit down with one of her neareſt Relations, and the Prieſts conclude the Prayers in the Choir, which are called *Le Orazioni di Nodo.* He that Officiates, dreſſes the Bridegroom in a long white Garment, reaching down to his Ancles, binds his Reins with a Girdle, and puts a white Cloth on his Head. Thus habited, he leads him to the Bride; and placing him near

near her, covers them both with the ſame Cloath; laying their Heads together, anoints both their Foreheads with Oil, and the Joints of their Hands. Then he joins their Right Hands, and reads aloud to them the Exhortation which contains the Duties they are mutually obliged to; and with theſe Prayers and Ceremonies, concludes the Solemnity of the Marriage; which is called, *L'Incoronatione delli Spoſi.* Then follow the *Lauds*; after which, *Maſs* begins, and both communicate; and that finiſhed, are accompanied home.

CHAP. VIII.

The Rites and Ceremonies of the Sabeans.

THE *Sabeans*, or the *Chriſtians* of *St. John*, that live on the Confines of *Perſia*, next *Turkey*,

Turkey, may have two Wives according to their Law, which ſeems to be a Mixture of *Chriſtianity*, *Turciſm*, *Judaiſm* and *Paganiſm*. The Ceremonies of their Marriages is very ſhort. The Parties meeting together at Church, in preſence of their Relations and Friends, the Miniſter makes the Bride ſwear before the Woman that ſhe is a Virgin; after which, his Wives ſearch her, and make their Report. Then the Miniſter baptizes both; and making them turn Back to Back, reads ſome Prayer, and ſo they are reckoned Married, and carried back to the Bride's Father's, where they feaſt according to the Cuſtom of the Country. The Miniſters have the ſame Liberty to Marry, as the Laicks, two Wives; and their Sons, if Sixteen or Seventeen Years old at their Death, ſucceed in the Miniſtry; for want of whom, the next a-kin have that Dignity.

CHAP.

CHAP. IX.

The Ceremonies of the Christians of Colchis, *or* Mengretia, *the* Georgians, Circassians, *and others.*

THE Christians of (a) *Colchis*, (b) *Georgia* and (c) *Circassia*, and their Borderers, almost the same in Religion with the *Sabeans*, or Christians of St. *John*, celebrate their Marriages in this manner. If the Bishop or Priest be not in the Church when they go to be married, which is done upon sudden Resolutions, they go to their Houses, the Place being

(a) Colchis, *or* Mengretia, *is a Province in* Asia, *in* Georgia, *towards the North, and* Euxine *Sea, which bounds it on the West.*

(b) Georgia *is a great Country in* Asia, *lying between the* Caspian *Sea to the East, and the* Euxine *to the West, and bounded on the North by* Circassia, Comania, *and all the Dominians of the Czar of* Muscovy; *and on the South by* Schirran, *a Province of* Persia.

(c) Circassia *is a vast Space of Ground, extended from the* Cimerian Bosphorus, *and the Fens of* Mæotis, *on the Eastern Shoar of the Euxine Sea, for* 500 *Miles; and reaching* 200 *towards the North.*

very

ery indifferent to them. The Miniſter has two Crowns, which e puts on their Heads, with theſe Words, uſed according to the Perſon, *Let the Servant of God* N. *be crowned by the Servant of God* N. Then he ſews their Clothes together; gives them a Glaſs of Wine, of which they both drink; and cutting the Thread that held their Garments, all the Ceremonies of their Marriage are ended, though no Conſent be then declared on either ſide. The *Circaſſians* uſe no other Ceremony, than only the Promiſe which is made before Witneſſes to be faithful, and not to take another Wife as long as the firſt lives, unleſs compelled by ſome weighty Motive.

THE

Marriage Ceremonies.

PART II.

The Rites obſerved in the Marriages of the Mahometans.

ALL the *Turks* may have four lawful Wives, and as many more Slaves, nay, as many as they can maintain. Thoſe Slaves are free by whom they have a Son; nor can their Maſters ſell them any more, but may give them away. All their Prieſts may marry, excepting the *Derviſes*, that are like the

the *Riligious in the Church of* Rome. The *Turks* may turn away, and take their Wives again four times; and may not only marry thoſe who are a-kin to them, but the neareſt; concluding, a double Tie makes the Friendſhip ſtronger. When they have a mind to marry, the neareſt Relations on both ſides meet together, to agree the Dowry the Husband ſhall give his intended Wife; for Parents give nothing to their Daughters; as was alſo obſerved among the *Chriſtians* of the *Eaſt*. This being done, the Man ſends the Father of his Miſtreſs, or her next Relation, the Summ agreed, that part may be laid out in Colthes and Houſhold-Furniture, according to the Quality of the Perſons; and the reſt left in her Hands, or her Relations; without whoſe Conſent, he can never pretend any Diſpoſition thereof. However, moſt Fathers contribute to the Charge of the Marriages. And

that Things may be done with the greateſt *Decorum*, the Care of all the Prepararion is left to a Friend of the Bridegroom, who is called *Sagois*.

The Bride continues always covered eight Days before Marriage; and ſhe is not to be ſeen otherwiſe, ſo much as by the Relations of her intended Husband, who goes about all the while with a Friend, inviting his Relations and Friends to be at his Wedding. Thoſe that are invited, ſend their Preſents the Day before, accoring to the Degree of the Perſons: And the ſame Day the Bride bathes, and is waſhed by two or three Women, with great Care: Which Action is ſo ſolemn among them, that when ſhe goes to the Bath, her neareſt Relations walk before her, with lighted Torches in their Hands. By means of a Duſt, which they call *Elcana*, they make the Hair of the Bride red; as

as alſo her Nails, the Palms of her Hands, her Feet, and her Heels.

The Marriage-day being come, the Bridegroom ſends a Preſent to the *Cadis*, or Judge, deſiring his Advice about the Dowry he gives his Bride. That done, the *Sagois*; his particular Friend, accompanied by all the Gueſts, with a great Number of Muſical Inſtruments, Drums, Pipes and Trumpets, goes to the Bride's Houſe: Being come thither, he is intreated, with his Company, to ſit down; and after a Banquet, the Bride's Father takes her by the Hand, and delivers her to the *Sagois*, who preſently ſets her on Horſeback, and carries her to the Bridegroom's Houſe: All the Relations and Gueſts follow her; and after them, Carts and Horſes that carry the Furniture. The Bride rides with a Veil over her Face, and an Umbrella over her Head; having on each ſide her Servants, Chamber-maids and

Nurſes, that lament the Loſs of her Virginity. In the mean time, ſhe ſalutes all ſhe meets by the Way, bowing her Head; which Women may never do, only on that Day.

When ſhe is come to the Bridegroom's Houſe, ſhe gets off her Horſe, and he receiving her, carries her, with the other Women, into a Chamber diſtinct from that of the Men; where, after Supper, the Ball begins. When every one is withdrawn, the *Sagois* takes the Bride by the Hand, and leading her to the Bridegroom's Chamber, delivers her to the Eunuchs, that look after her till he comes. When he is with her, he takes off her Veil firſt, then all the reſt of her Clothes, ſhe pretending ſome Reſiſtance, eſpecially at the laſt. The next Day the *Sagois* makes his Complements and Jeſts with the Bridegroom, while the Bride is taken by her Relations and Chamber-maids to a Bath, where

where they waſh her all over again.

Theſe are the Ceremonies uſed by Perſons of Quality: The ordinary People do it with leſs Pomp and Noiſe. The *Turks* may marry their Siſters, provided they begin with the eldeſt; for if they begin with the youngeſt, they cannot marry the others.

The *Arabians* formerly took their Wives for a Time certain, expreſly agreed: And that there might be ſome Shew of Matrimony in their Contract, the Wife gave her Husband for Portion a Bearded Arrow: However, ſhe was to leave him at the Time limited. This proceeded from the great Luſt that reigned in both Sexes equally delighting all their Lives in Change; inſomuch, that a Woman has been married in one place, was brought to Bed in another, and bred up her Children in a third, without ever enjoying any Repoſe.

Thoſe of (a) *Arabia Fœlix* had their Wives in every Houſe in common, who lay with the moſt Vigorous. He that came firſt, left his Staff at the Woman's Chamber-Door; which was a Sign that Place was taken up. It was eſteemed Adultery, lying with a Man of another Family.

(a) Arabia *is a very large Country in* Aſia, *and is divided into three Parts:* Deſerta, *which is the leaſt of all three, and lies moſt North.* Fœlix, *the greateſt of all three, and lies extended to the South and Eaſt; and is encompaſſed on all ſides by the Sea, except towards the North, where it bounds on the other two* Arabia's: *There are in it many Kingdoms, and great Cities.* Petræa, *or the* Stony Arabia, *lies more Weſt.*

Now the *Arabians* marry as many Wives as they pleaſe, without ever rejecting any, as the *Turks* do; but buy them, and only obſerve never to take any that is not of their Family, or Tribe. As to other Formalities, they obſerve the ſame Ceremonies in their Marriages as the *Turks*.

When the *Perſians* make Love, and will ſhew their Miſtreſſes that they are very affectionate and faithful, they burn themſelves on ſome

ſome part of their Bodies, by ſetting fire to their Clothes, ſo that the Burning may be viſible, and in this manner preſent themſelves to them; who, if they accept them, have ſo much Pity as to ſend Fillets and Scarfs of Silk, to wrap up their Sores: And thoſe are always moſt eſteemed, that put themſelves to the greateſt Pain. They marry many Wives, which they may part with: The Nobility have as many as they pleaſe; but the Commonalty exceed not Seven. The Day appointed for the Marriage of any Great Perſon, his Relations and Friends get together at his Houſe, dreſſed in his Liveries: Others that are not ſuch particular Friends, are dreſs'd as they pleaſe, but as fine as they can. The Bride goes from her Houſe on Horſeback, with her Relations and Friends alſo on Horſes, with many Singers before. The Bridegroom comes likewiſe from his Houſe in the ſame Order; that is, with a Train

of his Relations and Friends; and the two Troops being met, they go together to the Bride's Houſe, where they have a Ball. When it is time to go to Bed, two Men conduct the Bridegroom into the Bride's Chamber, who comes in another Way: The Company continue dancing; and about Midnight an old Women comes in to them, with a Cloth having the Signs of the Bride's Virginity; which being preſented to the Bridegroom's Relations and Friends, they appear well contented: But when theſe cannot be ſhewn, ſome old Women take the Bride from Bed, and the Bridegroom rejects her in the preſence of the Company, after he has paid her a ſmall Summ of Money; and then her Parents carry her home in great Affliction.

The

The Inhabitants of the Iſlands of (a) *Cambaya*, *Palendura*, and the (b) *Maldives* in *Aſia*, obſerves this peculiar Ceremony in their Marriages: When the Parties are agreed, the Bride ſends two of her neareſt Relations by her Father's Side, who are authorized to repreſent her. Theſe, with the Bridegroom, go before their Miniſter, called *Pandiaro*, or *Naibo*; who takes the Bridegroom by the Hand, and asks him if he will marry the Woman propos'd, and on the Conditions offer'd: He asks the Bride's Friends the ſame: And after Conſent declar'd, the uſual Ceremonies are perform'd in preſence of the Relations, who are Witneſſes of this Contract. They go thence to the Woman, who is expecting them at home; where they are entertain'd, and have Muſick. Many go then to complement the New-married, to whom they ſend Preſents; as the Bridegroom does to the *Pandiaro* that married him,

(a) Cambaya *is a Kingdom in the* Eaſt-Indies, *over againſt the Iſle of* Borneo; *bounded on the Weſt with the Kingdom of* Siam, *and on the Eaſt with that of* Colchin.

(b) *The* Maldives *in* Aſia *are certain Iſlands, vaſt in Extent, and incredible for Number.*

and to the King and Queen, if the Marriage be where they reſide. When the King himſelf Marries, all his Subjects are oblig'd to make him Preſents; as, Cloth, Turbants, Meats, Fruits and Flowers.

They may have at the ſame time three Wives, if able to maintain them; but not more: And when all are at home, the Husband is oblig'd to divide himſelf equally among them, and co-habit as long with one as another. The Women bring nothing to their Husbands, who are to accommodate them with what they want, and to be at the charge of the Wedding, beſides allotting them a Dowry, which they call *Rans*. The Men marry when they pleaſe; but the Women are married by their Parents, when they are Ten or Eleven Years old, to the firſt that deſires them. The Orphans, or thoſe that have no Mother alive, are oblig'd to ſtay till Fifteen Years.

Years. The *Pandiarii, or Naibi*, the Miniſters of their Temples, ask if thoſe who are to be married be either Brothers and Siſters, or Couſins, or whether uſed to call ſo; for if that has been at any time, though long ſince, ſuch an imaginary Relation is ſufficient to hinder any Marriage. The Husband may leave his Wife at any time, if ſhe conſent; and tho' ſhe does not, he may leave her, paying her Dowry.

Through all the Iſle of (a) *Ceylan*, Men may marry as many Wives as they can keep, and take them at Ten Years old, as in the Iſles of *Cambaya*, and the *Maldives*.

(a) Ceylan, *or* Zeilan, *is an Iſland in the* Eaſt-Indies, *of an Oval Form, 650 Miles in compaſs, and contains nine Kingdoms; the principal of which is, the Kingdom of* Candic, *in the middle of the Iſland.*

The

The *Mahometans* in the Iſle of (*b*) *Java* may have no more than four or five Wives; but as many Concubines as they pleaſe, and can maintain. The Wedding-Day, their Friends, Slaves and Domeſticks are richly habited, and ſet before the Houſes of the Bridegroom and Bride many Pikes, with Fringes of White Cotton and Red; and diſcharge ſeveral Guns. Afternoon, the Bridegroom goes forth in this manner: Four Men go firſt, that have many Sticks faſten'd to a Pole, which others ſtrike with little Sticks: Theſe are follow'd again by others, who carry long Drums, which they beat either with Sticks, or their Hands: After theſe, others ſtrike againſt Sticks tied about their Necks; and of them there are often Sixty, Eighty, or an Hundred, according to the Condition of the Bridegroom: Then you ſee others again with Peacocks Feathers, and Horſes Tail; and they follow'd by Thirty

(b) Java *is a great Iſland in the* Eaſt-Indian *Sea, 200 Leagues in length. It is divided into nine Kingdoms, the greateſt of which is* Bantam.

Thirty or Forty, arm'd with Shields, Darts and Swords, who from time to time ſtop in the Streets, to ſtrike together, or dance, for the Diverſion of the Spectators: There are others with Drums and Sticks follow'd by Thirty Young Women, richly dreſs'd; ſome carrying Flowers, others Pictures, little Gilt Boxes, Moveables, and Habits of all ſorts, to preſent from the Bridegroom, to the Bride. The Women follow immediately, who likewiſe carry divers Pieces of Houſhold-ſtuff. The Bridegroom is on Horſeback, richly dreſs'd, having two of his moſt intimate Friends riding on each ſide of him; and a great Number of Perſons invited to the Wedding conclude the Shew. When they are come to the Bride's Houſe, all the Drums ſtay for the Bridegroom at the Door; and the Men that carry the Arms make a Lane for the Women that have the Furniture; after whom, the Bride-

groom

groom arriving, he diſmounts, and then the Bride appears with a Veſſel of Water, who on her Knees waſhes his Feet; and taking him by the Hand, leads him into the Houſe, where they continue ſome time together: Then he, leading her, goes out with all the Company; and in the ſame Order as before, they go to his Houſe, where the Bridegroom enters firſt, then all the Gueſts, who are entertain'd at the Marriage-Feaſts for three Days together.

The Inhabitants of the Iſles of (a) *Molucca*, that have ſtill ſome Relicks of Idolatry with the *Mahometan* Religion, which the *Perſians* and *Arabians* have introduc'd there, may have as many Wives as he can keep; but are ſo jealous, they ſuffer no one to ſee them at home; and yet ſo luſtful, there are few that have not ſome Correſpondence abroad. He that deſires a young Woman in Marriage, cannot ſee her, unleſs all be

(a) *The Iſles of* Molucca *are fine and ſmall Iſlands towards the Weſtern Shoar of the Iſle of* Gilolo, *in the* East-Indies.

be firſt agreed ; then he ſees her, and is oblig'd at the ſame time to take his Bride he never ſaw before, and carry her home with him.

Thoſe of *Barbary*, eſpecially ſuch as are rich, marry many Women, which they buy not, as other *Turks*, but have Portions with them. They retain in their Marriages many Rites left them by the *Goths* and *Vandals*, who govern'd in theſe Parts ; but are ſo jealous, that the Married Women dare ſcarce ſhew their Faces uncover'd to their own Fathers.

The *Moors* of *Morocco* have many lawful Wives, beſides the Concubines the *Alcoran* permits. When they marry, they go to the *Cadis*, or Judge, with a Notary, and Witneſſes, and draw up the Inſtrument of Marriage ; that is, write what the Husband gives the Wife ; and this they call the *Codaſca*, becauſe in theſe Countries the Parents give not Fortunes to their

their Daughters, as in *Barbary*; and when the Husband leaves them, (a Practice allow'd,) he pays them what he has engag'd. They have great Rejoicings at their Marriages; and great Expences, eſpecially among Perſons of Quality, that thence comes the Proverb, *Li Chriſtiani ſpendono tutte le loro inchezze in liti, gl' Ebrei nella loro Paſqua, e li Mori nelle loro Nozze. The* Chriſtians *ſpend all they have in Law; the* Jews, *in their Paſſover; and the* Moors, *in their Marriages.* The Wedding-Day the Bride rides on a Mule richly harneſs'd, and is hid in a ſort of Tower, made with Hoops, and cover'd with Tapeſtry, ſo that ſhe is not ſeen by any one, though through a thin Veil ſhe can ſee the People; and in this Equipage goes through the City, follow'd by many Mules laden with Gold, given her for her Dowry. Men and Women follow the Mules; the Women only ſing, or rather

rather howl, in a manner, enough to ſtrike Terrour, rather than excite Mirth; among which Cryings are heard double Drums, after the *Mooriſh* Way, which make another very odious Noiſe. This Proceſſion ended, they go to Dinner, and then return to the publick Place; where, if the Bridegroom be a Man of Quality, all his Friends get on Horſeback again, and exerciſe with the Lance before the Bride for two or three Hours, and then all go home.

If the Bride be a Perſon of very great Quality, ſhe rides on a Camel richly habited, as before, only the Clothes that hang down are Silk and Gold Broccades, and when ſhe has gone round the principal Places of the City, is brought back to her Father's Houſe, then to her Husband's; where all the Gueſts meet together, to dance and feaſt. If the Husband finds not his Wife a Maid, he rejects her, and ſends her home, with all

all ſhe has brought: But if, on the contrary, he finds her what he deſires, the Feaſts are doubl'd the next Day. The *Jews* obſerve here the ſame Cuſtoms.

The Inhabitants of the Kingdom of *Fez*, as ſoon as the Father has promis'd his Daughter to him that ſued for her, uſe to get together the Relations and Friends on both ſides, in the Moſques; where two Notaries, in the preſence of Witneſſes, write the Marriage-Contract: Then the Bridegroom takes all his Company to Dinner: The Father of the Bride likewiſe treats his Friends. When the Bridegroom brings his Bride home, he ſends a Litter, cover'd with Silk and Broccades; and ſhe is attended by their Relations, and common Friends, with much Muſick. The married Men go firſt, with Torches in their Hands; and their Wives follow, with the like. They all go to the great Piazza, where the Bridegeoom, having ſaluted the Father

Father and Relations of his Bride, takes leave of them; and making haſte, goes to expect the Company at his Houſe, when they are come, the Father delivers the Bride either to the Bridegroom's Mother, or to himſelf, who is ſhut up with her: If he finds her a Virgin, the Entertainments follow; if not, he gives her to her Relations, and they return without any.

They make three Feaſts in the the Solemnity of their Marriages; the firſt, that Night the Brids is brought home; the ſecond, the next Day, which is only for the Women; and the third, the ſeventh Day, when they ſay the Bride is made a Woman; and at this, her Father, Mother, and all her Relations bear a part. That Day the Father makes Preſents to his Son-in-law; as, Sweetmeats, and Sheep. When the Huſband goes firſt abroad, which he is not uſed to do till the Seventh Day,

Day, they have a Cuſtom for him to buy Fiſh, and bring them home, and give them either to his Mother, or ſome other Woman, who caſts them at his Wife's Feet, as a Sign of good Luck.

Beſides theſe three Entertainments, they have two others in the Father's Houſe; one the Day before the Marriage of his Daughter, when they dance all Night; the other the Day after, for the Women that dreſs'd the Bride. Theſe do their Duty with much Ceremony; for they adorn her Head with much Wantonneſs, colour her Lips with Vermilion, paint her Hands and Feet with a ſhining Black, laying on little things that will not laſt long; at which time the Bride is expos'd in an eminent place, that ſhe may be ſeen by all.

When ſhe is gone to her Huſband's Houſe, her Friends ſend many large Veſſels, full of Bread ſteep'd in Oil, and Honey, and often

ten whole Sheep roaſted; and he invites many Perſons to his Feaſt, among whom he diſtributes theſe Preſents.

If a Widow marry, it is done with leſs noiſe: And in the Entertainment they give only Beef, Mutton and Pullets, all boil'd: The Number of the Gueſts muſt not exceed ten or twelve Perſons. The Common People feaſt at leaſt Expence; for at their Marriages they have a great Wooden Platter, with Minc'd Meat and Pottage.

Thoſe of *Algiers* and *Tunis* do not imitate the other *Mahometans* in the great Multiplicity of their Wives, but are content with one or two; for they are oblig'd ſtrictly to obſerve an Equality among them, and to treat them in the ſame manner, aſſigning to each the ſame Quantity of Moveables and Service. This hinders not their being Rivals, and having cruel Hatreds to one another, which deſcend

deſcend to their Children, and are often the Cauſes of many Tragedies. They are in Love, as others, without ever ſeeing their Miſtreſſes; but having obtain'd them of their Parents, they aſſign the Dowry, which muſt be accepted by them. Some Days before the Marriage, the Lover ſends his Miſtreſs divers ſorts of Meats, and they make a Feaſt and Ball at both their Houſes. In her own Houſe, the young Woman ſits on the Ground, for in *Barbary* they uſe no Chairs nor Stools; and while they dance, ſhe changes her Dreſs oftentimes, appearing among them with her Hands and Arms painted, and ſometimes her Face all cover'd with divers Jewels. About Night ſhe is conducted, with her Face cover'd, attended with Drums, and other Inſtruments of Muſick; and her Huſband takes her, and is ſhut up with her in his Chamber, while all her Relations anxiouſly expect

to

to know whether ſhe be found a Virgin, that they may go on with the uſual Rejoicings on the like Occaſions. The New-Married continue ſeven Days at home, without going abroad, only the Husband goeth forth to the Bath, which he is oblig'd to do as often as he enjoys his Wife.

The *Moors* of *Egypt* have many Wives, which they keep in the ſame *Seraglio*, or Cloiſter, where every one has her particular Chamber: But the *Moors* of *Granada*, that were driven from *Spain*, called *Moros Francos*, can have no more than one Wife. Thoſe of *Egypt*, the better to aſſure their Miſtreſſes of their Affections for them, burn their Bodies with red hot Irons, and cut their Arms in many places before them; and if, at ſuch an Action, their Miſtreſſes kiſs their Hands, it is a Sign they ſhall obtain what they deſire.

Thoſe who inhabit *Jalofarum* and *Senega*, among the *Negroes*, marry

marry as many Wives as they can keep; though they ſhew greater Honour to ſome, than others, according to their Birth, or Worth of their Families. As ſoon as a Woman is known to be with Child, her Husband muſt not lie with her any more till ſhe is brought to Bed.

The *Tartars* that are Subjects to the *Moſcovites* marry many Wives; and the more they have, are eſteem'd the richer, and more reſpected; and that makes them ſtrive which ſhall have moſt.

The *Tartars de Procop*, called the *Little Tartars*, have alſo many Wives: They buy oftentimes Slaves, that they oftentimes make their Wives; by whom, if they have Children, and live vertuouſly, they are treated very honourably; and therefore often have very modeſt and obedient Wives, being deliver'd from the Miſery of Slavery, to the Liberty of Marriage. There reigns ſuch an horrid

rid Jealouſie among theſe *Tartars*, that they never ſuffer their Wives to go to Church, or any where, without them: And they are the ſame to their Concubines, though they have a very great Number of them. When any Man dies after Marriage promis'd, the Woman is not allow'd to marry, becauſe they think they ſhall meet in the other World, and conſummate there.

Marriage Ceremonies.

PART III.

The Customs and Ceremonies observed in the Marriages of the Idolaters *and* Pagans.

THE *Indians* are either *Pagans*, *Mahometans*, *Jews*, *Christians* of *St. Thomas*, or *Roman-Catholicks*; but as they all follow in their Marriages those Rules their Religion prescribes them, we will discourse in this Part only of those that remain yet in the Darkness of *Paganism*, and *Idolatry*.

In

In ſome Places, the *Pagans* have only one principal Wife, (but as many others as they pleaſe,) with whom Contract is commonly made at Marriage, that they ſhall caſt themſelves into their Husband's Funeral-Pile. Their Marriages are celebrated eight Days, with Muſick, Balls and Feaſts; and all that time the Gueſts apply themſelves to nothing but Singing, Dancing, and all ſorts of Rejoicings. They dance after their manner, two and two together, in divers Couples; when they meet, they change two little Sticks they hold in their Hands.

The People of *(a) Cunkan* and *(b) Balagatta* marry their Sons at Seven or Eight Years of Age, and make them conſummate at Twelve. Before the Marriage, the Relations entertain a Fortnight, ſitting at Table almoſt Day and Night, Drums and Trumpets playing.

(a) Cunkan *is a conſiderable Kingdom in the* Eaſt-Indies.

(b) Balagatta, *or* Balagnata, *is a Country of* Aſia, *among Mountains, in a Peninſula of* India, *near the River* Ganges.

The Wedding-Day all the Relations meet together at the Bridegroom's Houſe, and ſitting on the Ground, confirm the Marriage; after which, to add greater Force to their Promiſes, they walk ſeven times round the Fire. They marry always with Perſons of their own Rank; and the Bride brings nothing to her Husband, but a little Jewel of ſmall value.

(a) Biſnagar *is a Kingdom and great Country in the* Eaſt-Indies.

Thoſe of the Kingdom of (*a*) *Biſnagar* have no determinate Number of Wives; and when Married, the King, for a ſmall Summ from the Women, will, upon their Deſire, looſe them from the Bands of Matrimony, and grant them Liberty to marry others; All the Ceremony of this Divorce is only laying a Piece of Iron on the Waman's Shoulder, who is by that ſet free. There are in that Kingdom, many Parents, that by Vow conſecrate their Daughters Virginity to ſome Idol; and when that is done, they are conducted by Night,

Night, when all their Relations, to the Temple; when come thither, they get up into a Stone-Pulpit, all adorn'd with Tapeſtry and Cloth of Gold, and in the preſence of them all, embrace the Idol three times.

Thoſe of *Canara* obſerve the ſame Rites in their Marriages, as thoſe of *Cunkan*.

The People of (*b*) *Malabar*, that inhabit the Coaſt of *India* on this ſide *Ganges*, are divided into the *Bramini*, *Nairi*, and *Macheſi*, that are the meaneſt of them. The firſt are the moſt reſpected, and uſe different Manners of Living. They marry very young, that is, at Seven or Eight Years of Age: They never make an Alliance with any of another Rank, and may marry twice. The *Nairi*, who live in the Country, cannot only marry with none but of their own Degree, but are prohibited more than one Wife. It is not ſo with the Women; they may have three

(b) Malabar *is a vaſt Peninſula, or Promontory of the hither* East-Indies.

Husbands, all at the ſame time, who, without any Jealouſie, contribute to the Maintenance of her and her Children. When one of the Husbands goes to the Wife's Houſe, he leaves his Arms at the Door, and the others take care not to enter till he is gone.

The Women of *Malabar* are very Amorous; and therefore, as ſoon as their Daughters are Fourteen, their Parents marry them, to preſerve the Honour of their Family, of which they are not very jealous neither; concluding, they merit greater Eſteem, the more Lovers they have. They uſe many Ceremonies and Rejoicings in their Marriages. As ſoon as the Marriage is agreed, they go to the Temple, or *Pagodo*, to preſent the Bridegroom and Bride to their Prieſts: After fifteen Days, the Relations and Friends of the Bride conduct her to her Husband's Houſe, where they paſs the Time in Diverſions of Muſick and Balls, which

which only the Women make, and are admir'd by the Men for their Dreſſing and Beauty. They give to all, even Strangers, Refreſhments. After the manner of the Country, the New-married ſit in a rais'd Throne, richly habited, and ſo loaded with Jewels, they can ſcarce bear them. The Room where theſe Feaſts are made, is always richly furniſh'd with Gold, Arras, and Silk; and twice a Day they cover the Table, to Treat the Gueſts, at the Expence of the Huſband; the Bride returning home every Night, with the Women appointed to wait on her. At laſt, fifteen Days being ſpent in Rejoicing and Feaſting, the New-married get upon an Elephant, richly dreſs'd, ſitting on two Seats, and are follow'd by all their Train, which goes on foot through the City: They ſtop at Relations Houſes, who preſent Sweat-Meats to the Compony, and caſt divers Odoriferous Liquors upon the Ele-

phant; no one omitting to do ſomething, for that would be a very great Neglect. The Cavalcade ended, they all go to the *Pagodo*, or Temple; thence to the Bride's Houſe, where they conſummate the Marriage; and every one in the Train departs after he has made a *Preſent* to him that led the *Elephant*.

When one of *Conchin* marries, whoſoever he is, he may not lie with his Bride the firſt Night; but is oblig'd to give her to a *Bramino*, who lies with her. Theſe are ſo fear'd, and reſpected, no one dares hinder them lying with any Woman; nay, the Common People are ſo fooliſh, to believe it a Favour, and good Omen.

The *Malleani*, that live in the Mountains of *Mallabar*, have only one Wife, who is always with them, even at Hunting. In this they differ very much from other *Pagans* in thoſe Parts; who, to ſpeak Truth, have no Wives, all Women being common among them.

In

In (*a*) *Bengala* they allow Polygamy, according to their Abilities to maintain them, but keep them in cloſe Cuſtody.

(a) Bengala, *or* Bengal, *is a Kingdom in the* Eaſt-Indies, *on the River* Ganges, *under the* Great Mogul: *It is a very fruitful Country, and extends* 220 *Leagues from Eaſt to Weſt, and* 120 *from North to South.*

In (*b*) *Pegu* they have extraordinary Ceremonies in their Marriages. As they were heretofore much addicted to an unnatural Vice, their Queen made very ſevere Puniſhments for thoſe ſhould be convicted of it, even to the Burning them alive: And to divert the Fury of this infamous Luſt, ſhe commanded, the Women ſhould go almoſt naked, to attract Men's Love to them. When they marry, they muſt pay the Father of the young Woman a certain Sum agreed on; which he pays back if he will have his Daughter home, from any ill Uſage of her Husband, who may likewiſe leave her, only he is to keep and educate the Children. The Women being na-

(b) Pegu, *one of the principal Cities in the further* Eaſt Indies. *The Kingdom of* Pegu *was once a moſt potent Empire, but is now ſo much diminiſhed.*

turally extreamly Amorous, the Men are very nice in marrying them; making the ſtricteſt Enquiries before they engage: And from hence it is, that many Fathers, to preſerve their Daughters Virgins, ſow up their *Pudenda*, and in that Condition deliver them to their Husbands, that they may be aſcertain'd of their Honeſty. The King, and thoſe of greateſt Quality, lie not the firſt Night with their Wives; but admit others, and pay them bountifully, that will give themſelves the Trouble.

(a) Siam *a Town and Kingdom beyond* Ganges, *in the* Eaſt-Indies.

In (*a*) *Siam*, after the manner of *Pegu*, they may marry many Wives. But the *Mahometans* of theſe Countries obſerve not their ridiculous Ceremonies, fit only for a Nation blinded with Idolatry.

The *Chineſe* marry their Sons very young, ſome Fathers marrying them as ſoon as they are born. The Husband gives the Wife a Dowry. The Wedding-Day, the Bride's Father makes a ſplendid Enter-

Entertainment, to which he invites all the Relations and Friends of his new Son. The next Day, the Father, or, for want of him, the neareſt Kinſman of the Bridegrom does the ſame. After the Entertainment, the Husband gives the Dowry to his Bride, in preſence of all the Gueſts; which ſhe preſently gives to her Father and Mother, if they be alive, for the Trouble and Charges they have had in educating her: And therefore here a Man is reckon'd rich, in proportion to the Daughters he has. The Father may uſe this Dowry with all Freedom; but when he dies, it returns to his Daughter, for the Advantage of her Children, or to be otherwiſe diſpos'd of at her Pleaſure. A Man may have many Wives, but the firſt married is reckon'd his true Wife; the other are only look'd upon as Friends, and often forc'd to do the Drudgery of Servants: They live only with the firſt, keeping the others abroad

abroad; and if Merchants, in Places where they traffick.

They think it unlawful to marry Sisters, or other near Relations; and observe not to take a Wife of their own Name, though no Relation to them; and marry the same Age and Quality. The Conditions of their Mind are consider'd more than Beauty: The ordinary Price they give for them, is, an Hundred Crowns, and often less. The Common People buy and sell their Wives at pleasure. *Mandoza*, a grave Author, reports, that in the Provinces bordering on *Tartary*, the Governors and Vice-Roys prescribe a certain Time both to the Men and Women, within which they are oblig'd, either to shut themselves up in a Cloister, or marry. When that Time is come, all that will marry, appear the set Day at a City appointed in every Province to that end. When there, they present themselves to twelve principal Persons, named by the King;

King; who take in Writing the Names of the Men and Women, and their Qualities; informing themſelves exactly what Dowries the Men are able to give. Afterwards they view the Liſt, both of the Men and Women, and if they find more Men than Women, or more Women than Men, they caſt Lots, and the others are married firſt the next Year. Six of the twelve Perſons divide the Men into three Claſſes; put the Rich in the firſt, without any Regard to their Breeding and Accompliſhments; thoſe that are moderately ſo, in the next; and the Poor, in the laſt. While theſe make the Diviſion in the Men, the others divide the Women in three other Claſſes; putting in one the faireſt, in another the leſs fair, and in the laſt thoſe that are leaſt handſom: They aſſing the leſsFair to the leſs Rich, without paying any thing for them; the leaſt Handſom, to the Poor; and afterwards ſhare among

among them all the Money they have oblig'd the Rich to pay. Theſe Marriages being adjuſted in this manner, they have great Rejoicings in the Houſes the King has appointed them: For in every of theſe Cities there are Houſes furniſh'd with many Beds, and all things neceſſary for Living; inſomuch that every one takes what he wants, and keeps them for fifty Days that the Feaſt laſts; after which, they all return home.

All theſe Circumſtances are obſerv'd moſt by the Commonalty, and not by the Gentry, and Perſons of higher Rank, who are not ſubjected to this Law, but may marry when, and how they pleaſe.

Thoſe of (*a*) *Japan* have commonly only one Wife, but are divorc'd from her, and ſend her home for very ſmall Cauſes, and afterwards marry others. The Women have not the ſame Liberty.

(a) Japan, or Japonia, *is a vaſt Country in the Eaſtern Ocean, ſuppoſed to be an Iſland 150 German Miles in length, and 70 broad.*

The

The *Heathen-Tartars* have many Wives, who live together in great Quiet. They give Money to their Wives Mothers, as a Recompence for the Advantage receiv'd from them. The firſt Wife is look'd upon moſt lawful, and ſo are the Children born of her. When the Father dies, the Son may marry all his Wives, excepting his Mother, and her Siſters: They marry their Half-Siſters, after their Brother's Death; and make very great Entertainments at theſe Marriages.

The People of (*a*) *Tangut* and (*b*) *Catay* marry as many Wives as they can keep: And if any poor young Woman be beautiful, a rich Man marries her preſently, and gives her Mother and Family a Reward to have her; as, Cattel, Slaves, and oftentimes Money; they valuing only Beauty. They have to thirty Wives, more or leſs, according to their Abilities; but the firſt is always chiefeſt. And if any is infirm, or not agreeable, they

(a) Tangut, *or* Tangutum, *is a Kingdom in the* Aſian Tartary, *towards* China, *and the* Eaſt-Indies.

(b) Catay, *or* Catio, *is a Region of* Aſia, *ſuppoſed by learned Men to be ſome part of* China.

they ſend her home. They marry their Relations, as the *Tartars* do, even to their Step-mothers.

In *Caindu* they have a Cuſtom different from the People of *Tangut* when they are married; they invite all the Strangers that come into the Country to their Houſes, and leave them freely with their Wives, who have a Counter-ſign at the Door, which they take not away till they go, that the Huſbands may then return.

(a) Caſcar *a City and Kingdom in* Turqueſtan, *in* Tartary.

In (*a*) *Caſcar* they leave Strangers with their Wives, without any Jealouſie. And in the Kingdom of *Pein*, if any one be abſent twenty Days together, his Wife may marray another Husband; and Men may after that Term marry again, where-ever they are.

The *Canarini*, in the Iſle of *Goa*, worſhip a naked Statue, to which they bring their Daughters when they will marry them, that they may pray for the happy Succeſs of their Marriage. The Prayer ended

ed, the Daughter is married to the firſt that ſeeks her. As to the Feaſts and Ceremonies obſerv'd on the Wedding-day, we have treated in the Chapter of the *Chriſtians* of *Goa*.

The *Negroes* of *Africa*, that dwell in the Kingdom of *Serralione*, have in every City or Borrough an Houſe a-part from others, where their Daughters retire, and are inſtructed for one Year, by an old Man, of a good Family, vertuous, and religious. At the end of the Year they come forth all together, well dreſs'd, and go into the publick Piazza, to dance to ſeveral Inſtruments of Muſick: Their Fathers are preſent; and the young Men chuſe whom they like beſt, giving ſomething to their Fathers before they marry them. They preſent alſo the old Man, for his Trouble of inſtructing and keeping them; then take them home, where they compleat the Ceremonies of their Marriages.

In

(a) Guinea *is a very large Country in* Africa, *upon the Shoar of the Ocean.*

In *(a) Guinea*, when the Sons are old enough to marry, their Fathers ſeek them Wives; and when they have found to their Minds, give them, and oblige them to take them, though never ſeen before. The Son has nothing from his Father, who ſends him naked (if he has gain'd nothing by his own Labour) into the World, to lay the Foundation of his own Family. The Bride's Relations give them a ſmall Summ in Gold; and though very rich, add little more than what the Poor give; for what they receive is only for the Expence of the Feaſt. This Cuſtom is ſo well obſerv'd, that the King's Daughters have no more than one Slave to ſerve them. The Bride ſwears, in the Preſence of the Company, that ſhe will be faithful and preſerve her Conjugal Chaſtity: Which Oath is never requir'd of the Husband.

If, during the Marriage, a Man get ſo much, that he is able to main-

maintain another Wife, he cannot marry her without the Conſent of the firſt; to which if ſhe conſent, he is oblig'd to pay her ſo much; and the Woman is receiv'd into the Houſe, more as a Concubine, than Wife. When the Husband obſerves his Wife grow old, he may forſake her, to marry a younger. However, he keeps her in his Houſe, where ſhe is bound to give an Account of it, and ſerve the younger; look after the Kitchen, and do what pleaſes her Husband.

The People of (a) *Monomotapa*, in the Lower *Ethiopia*, marry, according to their Abilities, as many Wives as they will; but the firſt is the chiefeſt, the others ſerve her; and her Children ſucceed in the Inheritance. No one may marry a Woman paſt Child-bearing: And when the Women are firſt Big, there is great Joy in their Families. The old women, when not like to conceive, may not marry. The Virgins go naked till married,

(a) Monomotapa *is a City and Kingdom in the Southern* Æthiopia, *in* Africa, *of great Extent, containing in it* 25 *other Kingdoms; and reaches, from the North to the South,* 250 Spaniſh *Leagues.*

ried, and then wear a thin Silk; and when they have Children, cover their Bellies and Breasts closer.

(a) Zocotara, Dioscoridis Insula, Ogyris, *a Town and Island upon the Coast of* Zanguebar, *in* Africa.

The Inhabitants of (*a*) *Zocotara* have the like Polygamy, and may change them at pleasure, and that by carrying them into a Market, or publick Place; where they exchange for others, either for a Time, or for ever.

(b) Canada *is a large Country in the North* America.

Those of (*b*) *Canada* content themselves with one Wife, though they are not forbid many.

The *Samogosi* have many, not so much out of Lust, as to gain Authority by Alliances, and a Multitude of Children. The Fathers never endow, or give any thing to their Daughters: Nay, He that marries one of them, makes their Parents Presents, in proportion to their Abilities, or the Beauty of their Daughter. They celebrate their Marriages solemnly, with Songs, Musick, Balls, and Panegyricks on the New-

New-Married. When a Woman is taken in Adultery, ſhe attones for the Crime with her Life; as does the Adulterer: It is not ſo with the unmarried Women, to whom it is no Diſhonour to have been enjoy'd by their Lovers.

The Inhabitants of (*a*) *Florida* have only one Wife, to diſtinguiſh them from their Kings, and great Lords, who have two or three; but on this Compact however, that the firſt ſhall have the chief Authority in the Houſe, and that their Sons ſhall inherit the Fathers Eſtates, or Government. But all theſe Wives apply themſeves indifferently to the Care of the Houſe: And when one is with Child, the Husband muſt not any longer lie with her.

(a) Florida *is a very large and fruitful Country in the North* America.

The Iſlanders of (*a*) *Cuba*, before their Iſle was poſſeſſed by the *Chriſtians*, married at pleaſure, and only ſo long as they were con-

(a) Cuba *is a great Iſland in the Bay of* Mexico, *in* America, *to the South of* Florida, *which is one of the greateſt belonging to that part of the World, diſcovered by the* Spaniards.

content to keep together; for the Separation was as well on the one ſide, as the other, when they pleas'd.

The *Cacichi* had divers Wives; and all invited to the Wedding, uſe the Bride at pleaſure, as well among Perſons of better Rank, as the Commonalty.

(b) Mexico *is a vaſt City in the North of* America, *the Capital of* New-Spain, *and of a Province of the ſame Name, the Seat of the* Spaniſh *Vice-Roy of the* Weſt-Indies, *and and an Archbiſhop's See.*

The (*b*) *Mexicans*, before they receiv'd the *Chriſtian Faith*, married in this manner: They both preſented themſelves to their Prieſt; who taking them by their Hands, ask'd them many Queſtions; and laſtly, of their Deſire to be married together. Then taking the Skirt of the Woman's Veil, and that of the Man's Garment, tied them together, and led them ſo faſten'd to the Bride's Houſe, where was a great Fire kindled; they went ſeven times round this Fire, and ſate down together; which ended all the Ceremonies, and the Marriage was compleat.

The

The Inhabitants of *Civola*, or *New Granata*, are content with one Wife, whom they may freely leave; as the VVomen may their Husbands with the ſame Liberty, when they know they go aſtray.

Thoſe of *Cumana*, before they marry their Daughters, ſend them into the publick Piazza's, that they may by Converſation learn the Burthens and Duties of Matrimony. The Perſons of Note, and the Rich, marry many VVomen at pleaſure; take all Travellers to their Houſes, they meet in the Roads, and let them enjoy thoſe of their VVives they like beſt.

In (*a*) *Paria* they may have many VVives; but one is Miſtreſs of the Houſe, and commands the others. Thoſe of the meaneſt Condition have, at leaſt, two or three: And they may all, when their VVives begin to grow old, turn them off, and take o-

(a) Paria *is a Province in the* TerraFirma, *in South* America, *near the North Sea, and under the Dominion of the* Spaniards

thers

thers younger. The Prieſts teach them when they are young; and from them they learn all neceſſary Arts.

(b) *The* Caribbees, *or* Cariby-*Iſlands, are a Knot of ſmall Iſlands, that lie extended like a Bow, from the Coaſt of* Paria *in* America, *to the Iſle of* Rico Porto.

The (*b*) *Caribbees* uſe the ſame Cuſtoms; But on the VVedding-Day, and many Days after, they take their VVives, with great Noiſe and Attendance, into the VVoods, where they hunt and kill all they meet with.

The *Topinanbous*, Inhabitants of *Braſil*, in the Southern *America*, have no other Regard in their Marriages, but to Affinity in the firſt Degree, becauſe from the Second they may marry all their Relations. They allow Polygamy, which gives them the Repute of being brave, and rich. The Partiality they ſhew to one more than another, makes not the others jealous; and they live all very peaceably. As to the Ceremonies; He that has a Mind to a young VVoman, ſeeks her of her

her Father, and next Relation; and when he has obtain'd Conſent, leads her home, and ſhe becomes his Wife. They promiſe their Sons in their Childhood; and when at Years, they are bound to ſtand to the Will of their Parents. Yet the Husband may caſt off his Wife upon any great Diſtaſte; as ſhe may alſo, on the like Occaſion; telling him plainly, ſhe leaves him, to ſeek another more civil Husband: And theſe Separations do not ſubject them to any Reſentment.

In *(a) Peru* they had many Wives before they were *Roman Catholicks*; yet only one was reckon'd lawful. VVhen they would marry any one, they went to her Houſe, and, with the Father's Conſent, put her on an *Ottoya*, which is a Shooe they uſe, and ſo lead her home: VVhen they had a Virgin, the *Ottoya* was of VVool; if ſhe had been taken by others before, it was of Ruſhes.

(a) Peru *is a large Country in South* America, *affording great Plenty of Gold and Silver Mines; and at the Diſcovery, the moſt potent Kingdom in South* America.

All the Concubines were bound to honour the firſt Wife; and ſhe only, upon the Death of her Husband, put on Mourning for a Year, during which time ſhe could not marry again.

The *Itatini* and *Varaes*, that live in the Province of *Santa Croſe*, have many Wives. There the Neice may marry her Uncle: And when the Daughter is a Year old, the Parents deſign her an Husband, who is always her next a-kin after the Second Degree. They go to ſeek him; and for Confirmation of the Marriage agreed, carry him a Bow, Arrows, and a Spade. If he takes them, he is preſently conducted home, as a Son-in-Law, where he learns to know and manage the Intereſts of his Bride, till ſhe is at an Age capable to do it. VVhen a young Man would get him a VVife, he goes to her Parents, and preſents them a Bundle of Sticks.

If

If they are receiv'd, it is a Sign the Motion is embrac'd ; and the Houſe from that time, is free to him. Soon after a Woman is married, ſhe makes a Shroud to bury her Husband, and another for her ſelf.

In (a) *Guiana*, or *New Andaluſia*, the Perſons of higheſt Quality, and richeſt, marry two or three Wives, and often more; Commonalty being oblig'd to one. The other Wives are but as Servants to the firſt. Thoſe who have the greateſt Number of Women, are moſt eſteem'd, and reſpected: In other things, they follow the Cuſtoms of *Peru*. There are in *Syria* a ſort of People, called *Druſia*, who by ſome are believ'd *Chriſtians*; but in their Actions, are neither *Chriſtans*, nor *Jews*. Theſe indifferently marry their Daughters, Mothers, and Siſters; giving this for a Reaſon, That they have had Children by them, and not by

(a) Guiana *is a large Country in the South* America, *which for many Years has been inhabited by* Engliſh, Dutch *and* French.

others; and no one can forbid them the Uſe of their own. They have ſome Feaſts in the Year, when all the Men and Women meet together, to divert themſelves. There they feaſt in common; and after they have drunk, give a mutual Liberty to enjoy thoſe Women they like moſt; renouncing, on this Occaſion, any Propriety in their Wives.

The *Eaſtern Japoneſi*, commonly call'd *Lopes Salvatici*, contracts their Marriages in the preſence of their Parents and Friends; the firſt Ceremony being, Striking againſt a Stone, out of which he that makes the firſt fire come, is eſteem'd the moſt excellent. The Marriage thus eſtabliſh'd, the Bride, dreſs'd in Ermin Skins, or Sables, is ſet upon a tame Boar, and her Relations and Friends accompany her to the Cave, or Tent, (becauſe they have no Houſes, nor Cities,) ſinging, and wiſhing them Health and Iſſue.

The

The Bridegroom is alſo in Bears Skins, or Martins; and from that time, they live together. They fail not Feaſting, and Dancing to ſome Ruſtick Muſick, and to ſing the Praiſes of their Ancient Captains in Verſe; in Memory of whom, to bewail their Deaths, their Singing is interrupted, and they lament, cry, groan, and caſt themſelves on the Ground; with a Thouſand Contorſions, as deſperate Perſons, for ſome great Loſs; after which, they return to their Singing and Balls, and ſpend the Day in Feaſting.

In the Southern Parts of (a) *Magellanica*, when a Man likes a young VVoman, he demands her of her Parents, in a full Aſſembly; and before he goes away, if her Parents conſent, he takes her, and carries her home, without more Ceremony. The Company get together the next Day to feaſt; after which, the Husband receives what is aſſign'd him in Dowry

(a) Magellanica *is a Country in South America, of great Extent towards the South Pole.*

with his Wife, who is bound to exerciſe the ſame Trade and Profeſſion of Life as her Husband does, and to be never out of his ſight. When ſhe is falſe to her Conjugal Duty, her Husband ſends her back to her Parents, who ſhave her; and if her Husband be content to take her home again, ſhe is never more enjoy'd by him, but oblig'd to ſerve him as long as ſhe lives.

AN

Alphabetical Table

OF THE

SEVERAL PEOPLE

Mention'd in this Work.

A.

Abissines, Pag. 56
Algerines. 85
Arabes, 69

B.

Allagattes, Pag. 91
Barbarians, 97
Bengalians, 97
Bisnagar, 92

The TABLE.

C.

Canduſians, Pag. 104
Calviniſts, 49
Cambayans, 73
Canada, 108
Canara, 93
Canarins of *Goa*, 104
Caribes, 112
Caſcarians, 104
Ceylonians, 75
Catholicks, 21
Chineſe, 91
Circaſſians, 64
Civola, 111
Conchinois, 96
Copticks, 60
Cabanois, 109

D.

Danes, Pag. 45
Druſes of *Syria*, 115

F.

The TABLE.

F.

Fezians, Pag. 82
Flemings, 41
Florida, 109
Franconians, 34
French, 27
Frizians, 48

G.

Georgians, Pag. 64
Germans, 31
Goa, 37
Greeks, 52
Guianians, 115
Guineans, 106

H.

Hungarians, Pag. 52

I.

Jaloſes, Pag. 87
Jappanians, 102, 116
Java, 76
Jews, 13

Indians,

Indians, 90
Iriſh, 53
Italians, 25
Itatins, 114

K.

Kunkanians, Pag. 91

L.

Livonians, Pag. 48
Lutherans, 43

M.

Magellans, Pag. 117
Mahometans, 64
Malabarians, 93,96
Maldives, 73
Malleans, 96
Mengretians, 64
Mexicans, 110
Moluccois, 78
Monomopata, 107
Moors of *Egypt*, 87
—— of *Morocco*, 97
Moſcovites, 56

N.

Negroes of *Serrelionia*, p. 105

P. Pa-

The TABLE.

P.

Palandures, Pag. 73
Parians, 111
Pariſians, 30
Peguvians, 97
Perſians, 79
Peruvians, 113
Polanders, 34

R.

Raguſians, Pag. 39

S.

Sabeans, pag. 60
Samagos, 108
Saxons, 44
Scots, 52
Sclavonians, 39
Senegois, 87
Siamois, 98
Sicilians, 26
Spaniards, 31
Strasburg, 43
Swedes, 45

T.

Tartars, pag. 88
Tanguthſians, 101
Topinambous of *Braſil*, 112

Tran-

Transilvanians, 53
Tunisians, 85
Turks, 64

V.

V*Araez*, pag. 114
Venetians, 25

W.

W*Allachians*, pag. 53

Z.

Z*Ocotroians*, 108

FINIS.